CHRISTIAN INTELLIGENCE AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D,-THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPP'S ESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. X.

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WILLIAM A. DREW,-Editor.

THE PROACESS.

A SERMON.

BY WALTER BALFOUR.

His hall be punished with everlasting destrucon from ...e presence of the Lord, and from the lory of his power."-2. Thess. i. 9. CONCLUDED FROM PAGE 33, NO. 9

3d. Let us now consider the nature and paration of the punishment. No doubt is nertained by most people, that the punhment here refers to a future state-is he same as the punishment of hell fire-and is endless in its duration. But of this the remarks already made ought to lead as to doubt. Those now to be made, we think place it beyond a doubt, that the apostle had no reference to a future state existence, out describes the punishment which the Jews are now as a nation suffer-To show this, let us

1st. Attend to the nature of the punishment. It is called "destruction from the presence of the Lord, and from the glory of his power." It will not, for it cannot disputed, that the punishment described by these words, is the same as the rightus judgment of God, mentioned verse th, and called tribulation verse 6th, and the same as the vengeance to be yielded erso 8th. Besides, the punishment in all these verses, is to be inflicted on the same persons. The nature of the punishnent is thus described. "Who shall be unished with everlasting destruction from e presence of the Lord, and from the glory his power." To many, these words no ubt will appear utterly irreconcileable th the views which we have advanced. We shall therefore give this a particular ensideration, and we hope to convince every candid man, that so far from teaching the doctrine of endless misery, this art of the passage exclusively shows, that

e views I have advanced are correct. Let it then be observed, that the persons ho know not God, and obey not the gosel of Christ, are said to be punished, to unished with everlasting destruction, with everlasting destruction from the ence of the Lord, and from the glory of power. It is easily perceived, that much ends as to a correct understanding of be passage, on the meaning of the phrase, Presence of the Lord." What then is the pture sense of this expression? It may bserved at the outset of our examinaof this expression, that the words face God, and face of the Lord, are the same scripture as presence of the Lord. This aust be obvious to those who have attended to scripture phraseology. It will suffi-ciently appear in the sequel. I find then, —lst. That by the presence of God, or resence of the Lord in scripture, is somees meant his being every where pres-Thus David says, Ps. cxxxix. 7, 8. Whither shall I go from thy spirit? or hither shall I flee from thy presence?-lascend up into heaven, thou art there! I make my bed in hell, (Sheol) behold, ou art there," &c. [See the whole pasage.] Now, admitting for argument's ake, that hell is a place of future punishent, the wicked even there would not be nt of God's presence in this sense. Yet the passage we are considering, they te to be punished with everlasting deruction from the presence of the Lord .-This then cannot be the sense in which is phrase is used in this passage. 2d. But further - I find that the phrase presnce of the Lord, refers to heaven, or the velling place of the Most High. Thus is said of Christ, that he "is gone into eaven, now to appear in the presence of od for us." Heb. ix. 24—And in Luke Heb. ix. 24-And in Luke 19, the angel who appeared to Zachaas, says, "I am Gabriel that stand in the resence of G.d." But it is also a plain here, that the persons in the passage re us could not be punished with everng destruction from the presence of the ord in this sense; for in this sense they er were in his presence. Were they er in heaven, and like Gabriel, in the

ence of the Lord? That the Temple at Jerusalem was coned by the Jews as the place of God's nce, we shall now attempt to show, se this has a very important connexwith the passage we are illustrating .this, not because this would be disbut for reasons which will be obvious at any statement of them, in ascertainie meaning of the phrase, presence Lord, in the text before us. The here is difficult, not from a lack, but a profusion of evidence, so as to it within a small compass. The earth is the Lord's; but the land of was considered God's land, and n by him to the seed of Abraham .salem and the temple there, were coned by the Jews as the peculiar resi-te of Jehovah. There the symbols of livine glory were placed, and God is to dwell between the cherubim, Ps. The loaves or shew bread, placed temple, were called "the loaves of esence, or faces." Viewed in this there is a peculiar beauty and force he following among other passages might be quoted. "Let us come bc-

his presence with thanksgiving, and

ke a joyful noise unto him with Psalms.

th day

Willa

Exec'

before

Serve the Lord with gladness; come be-

compassion on them, and had respect un-

that "as yet" he would not do to this peo-

until he cast them out from his presence,

that Zedekiah rebelled against the king of

Babylon." The same is repeated, Jer.

connexion with the one we are now con-

sidering. 1st. In the passages just quo-

sage we are considering, the Jews are al-

with destruction from the presence of the

destroyed or cast out of God's presence,

out from his presence in their seventy years

were expressed by their own prophets.-

But the persons are not only said to be

"And from the glory of his power." The

question naturally occurs here-the glory

the destruction of Jerusalem. Referring

glory." Chap. xxiv. 30.

whether the Jews were in the land and the city that I gave you and your fa-God. I shall now proceed to notice some ix. 17; Jer. xx. 1; and xxiv. 9, 10; and what is the meaning of the phrase "pres-ence of the Lord," in the passage under marks. 1st. No one can doubt that this consideration, and also the nature of the passage speaks of the Jews, and predicts Lord was gracious unto them, and had ment threatened is of a temporal nature, will not be disputed. That it is described to them, because of his covenant with shame." We have sufficiently seen alple, in the following passage we find it said he did do to them. 2 Kings xxiv. 20. ready, that to be cast out of God's pres-"For through the anger of the Lord, it ence, is not to be cast into hell, or endless came to pass in in Jerusalem and Judea, misery, but to be cast out of Judea, and from God's worship and service, and dispersed among the heathen or gentile nations. 2d. What we have got therefore to liii. 3. On these passages I now beg consider and account for, is-why the punleave to make a few remarks, viewed in ishment of the Jews, of a temporal nature, is called perpetual and everlasting. This it is called in the passage we have ted, it is beyond all fair discussion, that quoted from the prophet, and is called everlasting by Paul. When God said that the Jews as a nation are the persons spoken of; and on them the punishment threat- he would make the Jews an everlasting reproach, and perpetual shame, all we ened by God was executed. In the pasthink will readily admit, that endless duration is not meant. Why then interpret so the persons of whom the apostle speaks, as has been shown above. 2d. In the Paul's language as expressing endless duabove passages, quoted from the Old Tesration of punishment in a future state?tament, destroying the Jews, and casting He was a Jew and was speaking of the them out from his presence, are descriptive punishment of Jews. He was familiar of the same punishment. But wheever with the language of the Old Testament, -and borrows the phrase "presence of the Lord," and why not also everlasting supposed that destroying them, or casting them out from his presence, meant either their annihilation or their endless misery in referring to the same temporal punishin a place called hell? We beg leave to ment as is described by Jeremiah? If ask, by what authority then do we inter-pret the same, or similar language used mean, under the Old Testament, being cast into a place of future misery, nor the by Paul, in the passage before us: 3d. It word everlasting added to this punishment has been proved satisfactorily we think, that God's presence was in Judea, particendless duration, why should such language, borrowed from the Oid, by the New ularly in the temple That was his house, and where he delighted to dwell. In the Testament writers, be so interpreted?above quoted passages, it is clear as noon-Did any Jew ever understand the phrase, cast out of God's presence, being cast inday, that to be cast out of God's presence, was to be cast out of the land of Judea, to hell or endless misery, or, that word evfrom his worship, and to be carried into captivity to Babylon, and dispersed among erlasting applied to it, expressed the endless nature of such a punishment? the heathen. The apostle, in the passage

To account for the punishment of the before us, evidently had these passages in Jews, in the text quoted from Jeremiah, his eye when he wrote, and borrows the and in the one under consideration, being very language of them to express himself. called everlasting, is not difficult. 1st. It ishment which was coming on them. The press a limited, and some times very short Jews were cast out of God's presence for period of time. The fact is so notorious seventy years; but were brought back to and so generally admitted, that we deem it their own land, and again enjoyed his useless to enter into a formal proof of it. presence. When the apostle wrote to the We recommend it to the man who doubts Thessalonians, the period was drawing the fact, to give his bible a careful readnear when they were again to be punished ing through, and then let him doubt if he can. We beg it as a favor of him if he Lord. They were to be banished from finds the word everlasting used and applitheir land, their city and temple destroy- ed to punishment signifying endless duraed; and to this day the ruins of Jerusalem, tion, he will be kind enough to communiand the dispersed Jews afford evidence of cate this for our information. The question its truth. The Jews are now as certainly is not, how christians have understood this word for ages past, but how the Jews un-

as their fathers were, when God cast them derstood it? 2d. The Jews were punished several captivity in Babylon. The language used times with destruction from the presence in speaking of both is the same. How of the Lord. They were once driven then any man can affirm, that the apostle from Judea, and the worship of God at in the passage by destruction from the Jerusalem, and were seventy years in presence of the Lord, meant eternal mis- captivity in Babylon. But let it be parery, I am unable to perceive. If the scrip- ticularly noticed, that though this is a long tures are allowed to interpret the apostle's time comparatively, yet it is never called meaning, he expresses temporal punish- in scripture an everlasting destruction or ment to the Jews, and in the very lan- punishment. No, the word everlasting is guage in which their former punishments applied to the punishment of the Jews, which began at the destruction of their City and Temple. It has already continpunished with everlasting destruction from ued nearly eighteen hundred years. All the presence of the Lord, but it is added, this time they have been punished with destruction from the presence of the Lord. In the Jewish sense of the word everlastof whose power? Should we understand ing, it may well be applied to this punishthis of the glorious power of the God of ment of theirs if their punishment was now Israel, it occasions no difficulty, for his glorious power was certainly displayed to ue, is known only to God. That it is to the Jews in their land, and when banished end, is not doubted by any Christian, and was the religion of Protestants.' To that; from it, they were punished with destruc- shews, that though the term everlasting is tion from his glorious power, as well as expressly applied to it, yet they do not in lably to adhere. But this celebrated work from his glorious power, as well as expression applied to it, yet the dying man's consolation. It is the dying man's consolation. It is the stand it of Christ's glorious power, as the tion. To be consistent, every believer in cause ever had, Mr. Chillingworth, being

is said concerning Christ at his coming at believe, that the present temporal punish-

shall see the son of man coming in the them. 3d. This punishment of the Jews, called everlasting and perpetual by the Proph- of the principles which he lays down: as it on quicker." clouds of heaven, with power and great

3d. Let us now pay some attention to et, and everlasting destruction from the this particularly, that if a church suppos fore his presence with singing. Glory and the duration of this punishment. It is not presence of the Lord by Paul, is called so, ed to want nothing necessary, require me ple, were looked on as the place of God's the punishment mentioned is in a future among all nations for rearly eighteen hunever suffered so long a destruction as they everlasting reproach,' and perpetual everlasting destruction is to end, I know not; but it is to end: and should it end tomorrow, the time it has continued, fully and scripturally justifies the word everlasting being applied to it.
We have now considered this passage

in connexion with its context; and would ask, What part of it proves the doctrine of endless misery in a future state of existence? The persons to be punished, and the time of their punishment forbid such an interpretation. The phrase presence of the Lord, from which they are punished, or the term everlasting applied to it, affords it no support, but in the Mrongest manner confirms the views which have been advanced. Nor does the term destruction aid it, for we have seen from 2d. Kings xiii 33, quoted above, that the term destroy is used when speaking of the temporal punishment of the Jews, and one similar to that they are now enduring, and by which no one everthought that God meant cither their endless misery or annihilation.

To conclude: Were we fully persuaded that the doctrine of endless misery was a doctrine taught in scripture, until somethings appear to invalidate the evidence we have stated, we could never quote the passage we have been considering in proof of forcing them upon others; this restraining it. As we do not very soon expect to see as much evidence produced proving that it does teach this doctrine, as has been adduced that it does not, we would suggest the following cautions which we do from past experience.

1st. We caution those who believe in the doctrifie of endless misery, ot to be so dogmatical and positive as they sometimes are, that this and the other passages decidedly teach it. At a former period of my life I have quoted this text in proof of the doctrine, and have preached and all will quickly be one. Take away ined, affords it not.

doctrine of endless misery, from being versal liberty, thus moderated, may quickstaggered in their faith, from their oppo- ly reduce Christendom to truth and unity. nents adducing some texts which have the appearance of proving it. The text we have been considering, was one, which with the writer for a long time prevented him from embracing his present views .-Though he saw many things in favor of Universal happiness, yet this with some other texts wore a different aspect. Patient investigation of the scriptures has now removed this, and the very texts which not at liberty to advertise wine, we should prevented his belief, now confirm him in like to know how Dr. Beecher or his the sentiments he has embraced.

CAUSES OF RELIGIOUS DISSENSION. Protestants, a safe way to Salvation,' and lowing a whole caravan of camels came to an issue with him, that 'the Bible' therefore, I determined firmly and inviocontext seems to direct, this agrees to what the doctrine of endless misery ought to very commonly represented by persons of distinction in the Established Chuch, as a the sweetest incense that ascends to the ment of the Jews is to have no end, be- model of clear, strong, and fair reasoning; skies. to this period, Matt. xvi. 27, says, "For cause the term everlasting is applied to it; a book very fit to form a man's mind, give the Son of man shall come in the glory of and he ought also to believe many things him a right ply, and put him upon a true his Father with his angels." And in reference to the same event adds, "And they upon it, and shall be at the pains of here put into the post office at Buffalo: transcribing some of the remarks I made.

honor are in his presence; strength and gladness are in his place." Ps. xcv. 2— and c. 2—1 Chron. xvi. 27. That the land of Judea, and particularly the tember of leads most people to conclude, that I with propriety, if we duly consider the following. The Jews have not only been destruction from the presence of the Lord. We presume the word everlasting used here leads most people to conclude, that I with propriety, if we duly consider the following. The Jews have not only been destruction from the presence of the Lord of Judea; and from the Judea of Judea; and from the Judea of Ju on this condition, in this case the church, presence, is further evident. Thus it is state of existence, and is also of endless dred years, but by their unbelief of mind, for requiring this condition, is schismatisaid, Jonah i. 3. "But Jonah rose up to duration. A little further attention to the exclude themselves from God's presence cal, and not 1, for separating from the flee unto Tarshish, from the presence of scriptures must convince all, that this very in their dispersion. The Christian Church church.' And this also deserves to be the Lord." [See also verse 10th] Where circumstance is a strong confirmation of is now God's house; as is evident from the written in letters of gold, that it men would Jonah believed the presence of the Lord to be, we learn chapter ii, 4, when he said, "I am cast out of thy sight; but I will look again toward thy holy temple." In the look again toward thy holy temple." In whether the Lord, whether the Lord, whether the Lord, and I will forsake you, and I will forsake you, short, whether the Lord, and I was a strong contentant of the said to be with the said to be themselves, and be content that others should be, in the choice of their religion, the Jews wave in the land. short, whether the Jews were in the land of Judea, or at a distance from it, even in captivity, when they prayed er performed worship to the God of Israel, it was, as to place, directed towards Judea, or the captivity when they prayed er performed worship to the God of Israel, it was, as to place, directed towards Judea, to the city that I gave you and your fasterile of the exertions made to convert them to the faith of Christ, it is little else than lost labor. God has concluded them now to saivation than was in the primitive all in unbelief. This veil still remains on churck; that no error is in itself destrucof Jerusalem, and to the temple, as the properties of their learner of the lasting reproach, and a perpetual shame carnest Calvinists, rigid Lutherans, (or passages, which appear to me to decide, which appear to me to decide, what is the meaning of the phrase "prestor candid consideration a few brief renation since the creation of the world, has nation since the creation of the world, has themselves, and be content that others should be, plain and honest Christians; if have done, yet remained a distinct and all men would believe the Scriptures, and punishment of which it speaks. The first a punishment which God was to inflict upnumerous people. And what nation under freeing themselves from prejudice and pasnotice is 2 Kings xiii. 23 "And the on them as a nation. That the punishthe whole heaven, has ever, like them, ension, would sincerely endeavour to and joyed such means of knowledge, and yet the true sense of it, and live according to remained a blinded and unbelieving peo- it, and require no more of others, but to in language similar to the text we are con- ple? But God has not forgotten his cove- do so; nor denying their communion to Abraham, Isaac and Jacob, and would not destroy them, neither cast he them from his presence as yet." But what God here says testation against any part of it, join with them in it; who doth not see that, seeing all necessary truths are plantly and evidently set down in Scripture, there would of necessity be among all men, in ail things necessary, unity of opinion?-and, notwithstanding any other differences that are or could be, unity of communion, and charity, and mutual toleration? By which means all schism and heresy would be banished the world, and those wretched contentions which now rend and tear in pieces, not the coat, but the members and bowels of Christ; which mutual pride and tyranny, and cursing and killing, and damning would fain make immortal, should speedily receive a most blessed catastro-

Nor could I help readily falling in with him, when he so frankly declares, that 'the presumptuous imposing of the senses of men upon the words of God, the special scuses or men upon the general words of God, and laying them upon men's consciences together, under the equal penalty of death and damnation; this vain conceit that we can speak of the things God, better than in the words of God; this defying our own interpretations, and tyrannous enof the word of God from that fatitude and generality, and the understandings of man from that liberty, wherein Christ and the Apostles left them, is and hath been the only fountain of all the schisms of the Church, and that which makes them immortal; the common incendiary of Christendom, and that which (as I said before) tears in pieces, not the coat, but the bowels and fliembers of Christ; Ridente Truca nec dolente Judoo.

Indeed well he might, for he was speaking is beyond all fair debate, that the term evhe might, for he was speaking people, and of a similar punich was coming on them. The press a limited, and some times very short period of time. The fact is so notorious the means of teaching any man diffidence, no man master but him only. Let those modesty, and caution in his proofs of doc- leave claiming infallibility that have no title trine; or any preacher to be more careful to it, and let them that in their words disabout what he preaches to others, I shall claim it disclaim it likewise in their actions. not consider my labor lest. The passage In a word, take away tyranny which is the is confidently quoted, to prove the endless Devil's instrument to support errors, and misery of the wicked in a future state of superstitions, and impieties, in the several existence. We leave it to the sober judge parts of the world which could not otherment of every candid man to say, if we wise long withstand the power of truth. I have not shewn, that the proof it affords say, take away tyranny and restore Chrisis only in the sound of words to which a tians to their just and full liberty of captifalse idea has been attached, which when vating their understanding to Scripture the scripture usage of them is fairly exam- only, and as rivers, when they have a free passage, run all to the ocean, so it may 2d. We caution all those who deny the well be hoped by God's blessing, that uni-

Dr. Calamy.

What is to become of Dr Beecher, who has grown hoarse if he has not grown grey in his philipics against intemperance His own goodly as well as godly church in Boston, was lately burnt down, and with it was burnt up a pretty large amount of French Brandy! If Mr. Gildersleeve is Church is justified in storing Cogniac .-But the truth is, there is a great deal of religion now a days, which strains marvel-I read over Chillingworth's 'Religion of lously at a gnat, but thinks nothing of swal-Camden Journal.

> RELIGION .- True religion is the source of happiness, the support of society, and guide of youth, and the stay of old age. It is the fairest flower that opens on earth,

A letter with the following direction was

"To a widow woman what keeps a tav-I could not help admiring a great many ern in Ohio. The post master must send 3/2 /2

THE INTELLIGENCER.

- "And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, APRIL D. ORTHODOX OBJECTIONS TO CATH-

It has often been observed, that difference of opinion is more offensive and intolerable in proportion as the ground of difference is smaller, and that sects which in the main are nearest alike are most apt to consider and treat each other as their bitterest enemies. The truth of this observation we have never seen more obviously llustrated, than in the batred which the orthodox calvinists, manifest towards their nearest household friends. the orthodox catholics. Of late the former seem to tax their stores of vengeance for the most burthensome supplies of calumny and abuse to heap upon these their natoral brethren-an attack however, which the latter seem to bear with a most provoking coldness and indifference. This carages the Calvinists still more, and their conduct now reminds us of Sir Anthony Absolute in the play, who while swelling with rage, and boiling over with abuse on those around him, began to d-n them over again with tenfold energy, because they could not keep cool as himself!

For want of a real difference between these kindred sects, the Calvinists have at last come out pell meil upon the Catholics on a point upon which they are perfectly united-viz. the doctrine of exclusive salvation. Would the reader believe it? Nevertheless it is true, that the Orthodox paper in Albany of a week or two since, makes it a serious charge against the Catholics, that they hold to a partial or exclusive salvation. This is curious enough indeed. This is "Satan rebuking sin," to the very life. But let us hear the accusations on this subject which that paper brings against the Catholics:

There is another source of Catholic intolerance, which, though it may be a more creditable is not a less effectual cause of it. It is that of exclusive salvation in the Roman Church We are aware that this doctrine is branded as "detestable" by many devoted Catholics. It is therefore that we find it in all its repulsive nature, by lifting up the disguise that it is necessary to throw over it in this country. A dogma so narrow and bigoted would ill tally with the genius of universal liberality which reigns in our (!!) hearts.

The professions of "universal liberality" on the part of the orthodox, and of their detestation of so "narrow" and "bigoted" a doctrine as that of "exclusive salvation." might well make even Heraclitus himself go off in a roar of laughter, drowning the stentorian shouts of whole scores of men like Democritus. But let us hear farther

Instead of stating the fact of real, though disguised intolerance, we intended to show the tendency of this narrow doctring of exclusive salvation to produce it. It is evident that to be consistent, a sincere Catholic must be intolerant. With what indulgence can be look upon Protestantism, when it is believed to be heresy? What fellowship can be ten-der to Protestants when he believes them in the way to inevitable-"eternal ruin"? Charity would prompt him to persuade them of their error. If persuasion fail, principle would them-to give them no countenance lest he be tainted with their guilt.

"Horatio, thou reasonest well." It is good to see these men bring each other out; especially when in doing so they condemn the very things which they themselves allow, and for an attachment to which they are distinguished. That the doctrine of exclusive salvation is both "narrow," "bigoted" and "detestable," and that its direct "tendency" is to intolerance, disfellowship and ill blood, we have all along conteaded; and now we are happy to add an acknowledgement of its truth from those who by experience must know whereof they affirm. No one will understand us as objecting to the view taken by the Albany Register. We be liere it is correct, and only ask that it may be extended to as to apply to all who hold to "exclusive salvation." By the omission of "Catholic" and the insertion of "Calvinist," the remarks of that paper would be equally as true as in the above extract. It would then read nearly like the following:

Instead of stating the fact of real, though disguised intolerance, we intended to show the lendency of this narrow doctrine of excluby Catholica or Protestants. It is evident that to be consistent-sincere Calvinist must be intolerant-indeed all history shows they uniformly have been. With what indulgence can he look upon! any anti-calvinistic creed when it is believed to be heresy? What fel lowship can he tender to Universalists, Unitarians or even Roman Catholics, when he believes them in the way to inevitable-"eternal ruin"? Charity would prompt him to persuade them of their error. If persuasion full, principle would demand that he have no communion with them-to give them no countenance lest he be tainted with their

If such conduct be "narrow," "bigoted" and "detestable" when following as the result of the Roman Catholic notion of "exclusive salvation," no one can fail to see that it is equally parrow, bigotted and detestable when practiced by the orthodox towards other sects. "To be consistent, a sincere" Calvinist "must be intolerant," and at the same time admit the fact just mentioned.

The Roman empire was, for a long series of years, filled with discord, faction, persecution and civil war, on account of the quarrel between the Homoousians and the Homoiousians. The point at issue was comprised in the variation of a single dipthong. The point at issue between the orthodox Catholics and the orthodox Calvinists is quite as minute as this-we do hope the quarrel may be settled without 'lood shed.

REVIVAL IN HYANNIS, MASS,

Mr. Lemuel Porter Jr, of Hyannis writes to the editor of the Boston Christian Watchman, saying that for three or four months past "a work of grace" has been progressing in that place, which has been "for the most part, unattended with those irregularities, which sometimes mark the course of a revival," that "the revival menced amongst children and called forth ridicule," but that it progressed until it at last, mirabile dictu, seized upon two Universalists in the woods, brought them literally to the ground, and compelled them to believe in Jesus! There were, as he says, in all perhaps over 200 converted; but these seem to be of little consequence compared to two Universalists who were secured. Now we do not think it very miraculous, hor yet very strange, that in time of general excitement so anany as two Universalists should be frightened amongst the rest; but the shouting so loud when a person of

liberal views is ensuared, justifies the belief that the orthodox themselves regard Universalists as the most valuable and important members of society.

There were, (says the writer,) two sea cap-tains, men of matured minds, Universalists, and of course [of course,] opposed to this work of grace, &c. The Lord directed them to where the gospel was dispensed. The truth sunk deep into their recollection. The next day, they went in pursuit of wild fowl, and, in the woods [a curious place to find wild fowl in the winter,] saw an old Christian, with whom they had some conversation.—
They left him. Their eyes opened, and they saw their dangerous situation, and like Saul, fell to the ground. Being assisted, they went into the nearest house in deep distress, and found no peace till they found it in believing

Here was a real miracle-equal to any of Prince Hehenloe's-so that it is altogether a mistake to say the age of miracles is past. However, we do not believe what Mr. Porter says above; there may, for aught we know be a spice of truth in the story ;-but we have no belief that a miracle has been performed in Hyannis this winter. And besides, to our mind, the tatement has several suspicious marks about it. To say that Universalists of matured minds were of course opposed to a work of grace, and especially that after being supernaturally thrown upon the frozen ground and hurt so that they could not get to the nearest house without assistance, they were finally induced to believe in Jesus- (as if, being Universalists, they did not believe in Jesus before,) is so contradictory and inconsistent that we have little faith in this prarvellous story. Br. Spear can probably give us the truth on the sub-

A STRANGE THING.

Almost every reader, we suppose, has heard of, if he has not seen, the Tract entitled "A Strange Thing." It is one of the most thorough going orthodox Tracts ever put forth by their Tract Society. Its design is to refute the doctrine of Universal Salvation. We have a short story to tell of one of these Tracts which may at least amuse the reader, if it does not also show him how rational some of our opponents are in judging of the merits and demcrits, of orthodox and Universalist publications.

A Universalist friend in a neighboring town, having one of these tracts, for the purpose of trying an experiment wrote his name at the end of the tract, with the direction "to be read and returned," and caused it to be laid on the table in a meeting house near by, where Tracts were kept for distribution after service on the Sabbath. It fell into the hands of a church member, who, together with his wife, carefully read it over twice. Being in company shortly after with a Universalist, they observed to him, by way, we suppose, of showing their acquaintance with Universalism, that they "had read one Universalist Tract, and never wished to read another; for it was nothing but the worst black guarding stuff they had ever read." Being told that the Tract was a Calvinistic production, they become enraged that such a piece should be charged to their side, averring that they were not fools-they knew it must be a Universalist Tract, for Mr. writter, upon it. Nothing could persuade them to behere that it was not a Universalice Trace. The name of a Universalist was written on it; and this was cuough to make the whole contents slander and heresy.

DR. BEECHER'S LECTURE.

Dr. Beecher has repeated the Sermon which the Umersalists in Dorchester requested him to preach in that place again-but not in the house, nor yet in that part of the town (the centre) where he was desired to deliver it. For the purpose, as we suppose, of getting out of the way of Universalists, he chose to preach it on a very stormy evening in a remote part of the town.-Brs. Balfour and Whittemore, however, were present and heard it. A stenographer in attendance took the Sermon down in short hand; and it will be published to-morrow in the Trumpet. Br. Whittemore, by request, has preached since in Dorchester, in reply to the Dr. His Sermon, we suppose, will also be published soon. We shall endeavor to furnish our readers with copies of them. Dr. B's Sermon, is one of the course of Lectures which he delivered in several places some year or two since, against Universalism, and which he promised publicly to publish, and for which he was offered ten dollars for a copy, with the pledge that ten thousand copies should be published and circulated free

UNIVERSALIST SEMINARY.

Since the publication of the advertisement relating to the establishment of an Universalist Seminary, mentioned in our paper of the 26th ult. Mr. JASPER HYDE, of Stafford, Coun. has, with commendable liberality, proposed that if our friends would agree to the estabpishment of the Institution in Stafford, he will give the use of his Mineral Spring Hotel in that town, for a term of ten years, to promote the interest of such an establishment. We know nothing as to which place, Woburn or Stafford, is to be preferred for the location, but the liberal offer of Mr. Hyde is certainly entitled to grateful consideration. The Hotel is 124 feet long by 44 wide, three stories high, with an ell about 30 feet by 15. On account of the celebrated mineral springs in Stafford, this place is not only a place of great resort for invalids, but it is presumed would conduce to the health of students. We suppose that the Hotel is intended not as the place of instruction but as an establishment the profits of which would be important in supporting the Seminary, 'The editor of the Religious Inquirer describes Stafford as a peaceful, pleasant and salubrious village.

Mr-Br. Bell, editor of the Woodstock, Vt. Watchman and Christian Repository of the 3d inst. gives notice, and requests us to say, that some person has taken away from his premises his Mail or direction book, containing the names and places of residence of the subscribers to his paper, so that he is unable to send them their numbers with any great certainty of being correct in the directions. This will account to the subscribers of the Watchman for any failure in their receiving their papers at present. He wishes Post Masters and other friends to inform him of any mistakes which may occur.

NEW SOCIETY.

From the " Evangelical Magazine" we learn that Universalist Society was formed in Hopkinton, N. Y. on the 26th Feb. Our friends there are represented na firm and steadfast amidst opposition.

Query .- If there is any rational being of whom God is not the Father, is that being under any obligation to render Him filial service?

Persons in this neighborhood wishing to subscribe for Br. Bisbe's Works, or others who can make it more convenient to send to us, are informed that we have a Prospectus for the publication, and that it will give us pleasure to be the medium of their sub scriptions. We think it very desirable the the work should be published.

NEW MEETING-HOUSE.

We learn from the "Trumpet," that the Universalists in Mausfield, (Conn.) are actively engaged in preparations to build an house of worship. The necessary funds are subscribed, and the work will probably be commenced soon.

Will Br. Whittemore or Br. Skinner of Utica, send us a copy of Br. S, R, Smith's " Scripture Doctrine?"

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

QUAKER TO AN UNIVERSALIST, NO. 4. FRIEND,-I must take the liberty to address you once more, notwithstanding thy request to the contrary. There is in thy last letter to me an expression which I think rather severe and of which I have a just right to request an explanation; nor do I see how upon principles of farmess thou canst refuse

my request.

I wish to know on what ground a man is justly chargeable with "ignorance and evil" for opposing Universalism more than for opposing the contrary doctrine, viz:—the doc-trine of partial salvation as held by all be-sides Universalists? It is true all other denominations oppose Universalism, but the rea on is, as they apprehend, because Universalism has scarted up in opposition to their views of the salvation of mankind and why is it ignorance and evil to oppose the one more than to oppose the other

To this question permit me to subjoin an-I have opposed the doctrine of universal If that opposition proceded from salvation. ignorance and a real principle of evil in me wish to be informed at what period of thy existence I may expect that evil to be done away from me? and in what manner it must be effected? for I cannot suppose that I can be saved in the actual indulgence of any evil. Thy friend in baste,

[For the Christian Intelligencer.] REPLY OF THE UNIVERSALIST.

DEAR SIR,-I received a line this morning bearing your signature, requesting aft ex-planation of "an expression" in my last letter to you, which you "think rather severe;" wherein I said, that I believed nothing ever opposed Universalism but "ignorance and

In replying thus hastily, I rely upon your caudor, and trust you will not misuse the contents of this letter nor any part of them. as I write without the advantage of your letter or mine before me; and probably cannot call to mind their full account. But permit me to say I have no recollection that you opposed the doctrine in your letters to me, but simply stated "queries" requesting a solu-tion of them in a very candid and becoming manner which I deem the result of a mind "apt to teach" and susceptible of being taught and not of "evil." The expression could not, therefore, have been intended for you in that respect.

You are very well aware, that, as igno-rance is a "wart or a lack of knowledge," if the doctrine of Universalism be true, and yet meet with opposition, ignorance is the cause of such opposition.

But if I remember what my mind was when I wrote the sentence alluded to, I did not design it for a personal but for a moral application. I would not therefore be understood to charge any man, unbecomingly, with ignorance and evil, for I do not find my

self destitute of either. I have ever inculcated and now fully believe, that repentance will be as extensive as salvation; and salvation now, in respect to moral agents, is only, as I apprehend, as extensive as thorough repentance. Therefore, as all evil may be traced to ignorance. in some form or other, as its origin, and as ediate ness, morally applied, I presume you will agree with me that ignorance and evil are all that prevent or stand opposed to our salvation. And I think in my letter, where the words are found, the following sentence is thus-" But these (i. e. ignorance and evil,) shall not always prevail.

You will see that the above renders a further answer to your second question unne-Yours with respect, cessary.

> [For the Christian Intelligencer.] A SERMON, BY B. B. MURRAY.

TEXT .- " For I am not ashamed of the Gospel of

Many are the disadvantages resulting to that man who is ashamed of his profession or calling. Shame destroys that necessary zeal which stimulates to action, and causes a neglect of duty. It unmans the servant, the master, the child, the parent, the statesman, the hero, and even the evangelist of God, wherever its power rests upon the mind Shame may sometimes rest upon or come over the mind, and produce a momentary embarrassment or confusion; but it does not always cause a neglect of duty, unless it is attended with convictions of previous impropricties or criminalities which have justly occasioned it.

Shame signifies reproach, ignominy, dis-race, &c. And when the powers of feeling are excited by these, attended with convictions of guilt, they damp the zeal, and restrain the ambition of men, however good, and virtuous, and valuable the cause may be in which

they may be engaged. But this was not the case with Paul in relation to the Gospel of Christ. The cause in which he was engaged was the cause of God in which the interests of man were secured. The gospel of Jesus Christ which he preached to Jew and Gentile, Barbarian, Scythian, bond and free, was the good news of salva-tion to a world in sin. Good news from Heaven to men, confirmed by numerous witnesses instructed of God, and commissioned to proclaim the end of sin and the universal inheritance of Immanuel.

J. That the gospel of Jesus Christ is good news, joyous tidings, happifying intelligence of spiritual blessings for all people through the once crugified, but now ascended world's

Redeemer, is a truth too clearly revealed in the scriptures to be disputed by honest, and intelligent men, who are conversant with their Bibles. The Law breathes threatnings and terrors; but the Gospel gives promises and No threatning, curse, or condemna-

tion can be the denunciation of the Gospel. The word Gospel is from the Saxon lan-guage, answering to the Latin evangelium, and to the Greek evangelion-and signifies good news or glad tidings.

I know of no intelligent Christian on earth, of any denomination, who is not ready to acknowledge that the Gospel is good news. But with what propriety an evangelist can concede such a point, and at the same time preach the doctrine of infinite torments, and pronounce it gospel preaching, we have yet

To tell mankind that there is a dark, and dismal abode inhabited by demons and the tormented spirits of the wicked ; -- to tell them that a part of Adam's posterity were appointed of God to dwell forever there to enhance his glory; or to tell them that all are exposed to the unending torments of the place, might be called by many other names with more propriety than it could be called good news or oyful intelligence to any one having love for God, and for his neighbor as himself. But saith Paul, "I am not ashained of the

Gespel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Thus it is plain, that the gospel when right. ly understood, has no condemning power, but on the contrary ; "it is the power of God unto salvation.

Whosoever receives not the gospel is condemned by the law : But "Christ is the end of the law for righteonsness to every one that believeth." And a belief of the gospel does not make the gospel good news, for it was good tidings of great joy when it was proclaimed,

Neither does unbelief make the gospet had intelligence, nor make void its promises of salvation and eternal life. And those by whom the gospel is received, are no longer under the law, but are redeemed by the grace of God, through the power of the gospel, from the condemning power of the law, and have entered into the liberty of the sons of God by faith in his name, who was slain for our offences, and restored from death by the power of God, who made him an abiding Priest continually, not after the law of a carnal commandment, but after the power of an

2. I design to exhibit some of the reasons why Paul was not ashamed of the Gosnel of Christ. The reason which the author of our text assigned, has already been given, viz, "For it is the power of God unto salvation."

And this is a sufficient reason, not only for not being ashamed of the gospel, but for la-horing to publish it to all the ends of the earth. If the gospel of Christ were the power of God unto condemnation or damnation, it would be exactly the reverse of what it is; and consequently, there would be a very po-tent reason that men should be ashamed of it. But as it is the power of God unto salvation, it is worthy of the high regard of men and angels. Paul was not ashamed of the Gospel, for it was possessed of power to save him from sin, from guilt and fear. It was the message sent from heaven, being confirmed by miracles accomplished by the wisdom, power and goodness of God in which his glory was displayed.

And no man ought to be ashamed of any thing that is not sinful nor imperfect. Surely then, there could be no just reason that Paul should be ashamed of a message sent from God, communicated by his angels and his Son, believed by the wisest and best men on the earth, which is honorable to Infinity, happifying to humanity, fraught with wisdom, replete with goodness, the essence of purity and the offspring of love.

Mortality cannot be disgreed by immortal honor; it can not consistly be reproached for adhering to the wisdom of God, nor rendered ignominious by being the messenger or servant of Heaven.

I know it has been considered by some as a matter of disgrace to renounce the views and vanities of the world as far as possible

in weakness, and live obediently to the requisitions of the gospel cause the belief was just; but because their judgment and their teste have been disordered by improper indulgences in vice and folly, and because they were ignorant of the merits of things apportaining to the heavenly, and inordinately attached to the things of the terrestrial world, Paul was at first blessed with

friends who comforted and cherished his youth, educated him, and under God prepared him for usefulness. But he had learned the frailty of friends, the changeability of their friendship, the vanity of youth, the lahors and cares of manhood, the transient duration of life, and the uncertainty of all human pursuits. None of these could give him the assurance of eternal treasures, undisturbed security, nor permanent happiness. The learned Gamaliel at whose teet he was instructed, could neither preserve his life nor restore it, nor teach him the means whereby either might be accomplished. His science but taught him his weakness

and dependence-his friends, and all his earthly honors, treasures, and enjoyments, only prepared his mind for that which was beyond his reach, and for that of which he had no assurance But in the gospel of Jesus Christ he was

favored with an assurance of God's eternal love and good will to the world-with the assurance of an incorruptible existence, an immortal inheritance prepared by the Father of his spirit, and secure to eternal endurance. Why then should be be ashamed of the gospel of Christ? Why ashamed of that which raised his hopes from a state of weakness, dishonor and corruption to a state of power, glory, and incorruptibility? Why ashamed of the wisdom of God, the richest of his blessings, the best expression of his love, the highest honor, and the sweetest joy of life?

The Jows might glory in the law, the Greeks in the wisdon: of this world, and the heathen in that they were a law unto themselves: But Paul could glory in that God who had revealed his purpose to make Greek and Jew, barbarian and Scythian, bond and free, one in Christ Jesus. He was not disgraced by that which exalted his nature which promoted his happiness, which refined his sensibilities, and which qualified him to bear the infirmities of the flesh, and the trials of the spirit with resignation, and the blessings of life, with meekness and humility. No; he might well say, "I am not ashamed of the gospel of Christ;" for it is the medium through

which my comfort and consolation are re ceived, and the medium through which the light that dispels my darkness and my clouds. beams from heaven on the path I tread.

Ashamed of the Gospel, that glorious word!
Which reveals the designs of the blessed God!
Which sets captive sinners from captivity free,
As the sons of God in true liberty!
No. But ashamed of ten thousand selfish things,
Of simple, and vain, and artful sins,
That encompass the heart, and enslave the mind,
And hitterness bring to all maskind.

And bitterness bring to all mankind. Man ought always to be ashamed of these things, which sink human nature beneath its dignity, and which, by them may be avoided

But to be ashamed of that which exalts the natures, is to mistake propriety, and to be governed by simplicity. But Paul, who was acquainted with the honors and acquirements of this world, lightly estimated their value, and gloried in the tribulations of the gospel and the cross of Christ. Still, it is not very unfrequent that oder

Christians when they arise to spend for the defence of the gospel, both feel, and express sentiments of shame; and hence they very frequently speak of the Cross they hear, acknowledging the worth of the Son of Good and the excellency of his precepts. Such is and such has long been, the case, because religion has long been considered a renunciation of present happiness and an acquirement of misery more intolerable than the subsequent efforts of sin and the consequences of

But whatever judgment men may pass upon an object with which they are not ac quainted ought not to bias the understand ing nor discourage the perseverence of any man who knows the fruit of his labors, and the object for which he is seeking. For cursed is man that trusteth in man or ma keth flesh his arm." Men are to believe for themselves, to act for themselves, to enjo and to suffer for themselves; for no one ca justly bear the penalty of crime to be infli ed on another: But whosoever committee ovil, must justly suffer for himself. And who soever doeth the works of righteonsness, sha

enjoy their fruits and not another.

My brethren, are there any of us who are ashamed of the gospel of Christ? Are there any who are ashamed of the glorious plan o salvation devised by the invisible Father a wisdom which has excited the wonder of engels and men, and called down the happified and glorified choir of worshippers from the mansions of paradise to usher in the Jubilant the songs of triumph, the strains of victors over sin and every mortal evil? Are there any who are ashamed to recognise the Record of eternal life, the revelation of God's will, purposes, atributes, government, and salvation? Are there any who are ashaned to own their attachment to the Redeemer's cause, and their resolution to follow him through evil report, and good report?

If there are, let them reflect for a moment upon the vanity of earth, and the importance of Heaven. Let them cast their eyes on life ornamented with youth, health and beauty let them observe the impress of mortality is delibly written on the brow of beauty, on the cheek of health, and on the most vigorous frame of youth-let them lock on the works of nature, as they are revolving and changing to support and gratify succeeding and admiring spectators;—let them look on the works of art which for a moment glitter i the sun-beams, and then crumble to their base;—let them look on the gold of Ophn and Golconda; on the gems and diamonds the mountains, and the pearls extracted from the beds of the castern ocean; and let the reflect that they are trifling treasures of un certainty; that they can not delay the mortal hour, nor give to God a ransom for the spiri when sunk in the chambers of death; tha they duzzle for a moment, and are transfer red to gratify the vision and pride of others. Let them gaze on the surest foundation of earthly happiness and realize its contingent establishment, and then, let them say, if they would be ashamed of that which survives the deceitfulness of riches, the change of beauty the pride of titles, and the momentary lights of worldly honours?-if they would be ashamed of that which gives a view of fature existence and permanent bliss; if they wou be ashamed of intelligence from Heaven ex pressive of God's eternal love, of his provi sion for mankind in mansions of immortality It seems strange that the reflecting in should ever become so bewildered as to es teem life and its vanities, above the gospe Christ, which unfolds the promises of never falling riches, imperishable honours, and an mingled felicity.

I say it seems strange; and when we tak a momentary view of the conduct and jude ment of man, it is truly so. But when w consider the many inconsistencies, which, b the ignorance, deceitfulness, and hypocis of men have been united or added to the go pel, the wonder is reversed. For a momen we wonder why more have not rejected th word of truth, as the deceitful invention man imposed on the ignorant and ansupecting for the aggrandizement of the fem, the expense of the many. But again, whe we consider the goodness and faithfulness God, whose ever watchful eye observes, and whose goodness, and wisdom and power s cure to mortals their highest good, to realize the present condition of manking as it really is, and rest in confidence that I foundation of God standeth sure, that I knoweth them that are his, that although they may deny his being their Father, y that he cannot deny himself. Therefore, the midst of darkness, a bright ray of lig from within the veil whither Jesus has enter ed, shines through the darkest clouds the hang over our wilderness, and lights up th smiles of joy in the vale of we.

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We feel that the gospel which now an mates our hearts, will one day he realize when the life that now is, with all its tol its dreams and pains subside. And whi the hope it affords kindles our affections a flame, we feel to acquiesce in the sent ment of the apostle when he said, "If a we see not, then do we wi hope for that

Brethren, may each one of us, from the time henceforth, and forever, say in truth said the author of our text, "I am not ashar patience wait for it." ed of the gospel of Christ."

May we individually know Christ, and the power of his gospel. May we feel the energy of his spirit quickening us together obedience to the truth, and moulding of affections into the image of righteousness at true holiness. true boliness.

May we be ashamed of our unbridled sions, our uncircumcised hearts and lips, a watch over all our sinful propensities of mit And though the world may grant indulgen

dired, may our joys be refined by love. ough the world may delight to feed the f strife; may we delight to sow the of tranquility, and cherish the plant of

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For

ugh infidels may deride the oracles of and scoff at the name of Jesus; be it ov to believe and reverence, and our ful task to obey them, Though the may reproach our names, and impious ies harl the shafts of malice at our repon; may we, through Christ Jesus, be ded to overcome the world, and by kindand love, our enemies.

and when these tenements of clay shall in to their native element, and our spirits the God who gave them, then, may we ear our blessed Lord and Master say, "Well ne, good and faithful servants, enter in. nd enjoy my rest." Amen.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, APRIL 9, 1830.

Town MEETING. The annual town meeting was in this town on Monday. G. W. Batchelder. Moderator. Seth Gay was chosen Town erk : Peter Adams, Aaron Haskell, and William ridge, Selectmen, Assessors, and Overseers of Poor ; G. W. Batchelder, Town Agent ; Rev Peck, Stephen Webber, and Samuel Jewett, Sueintending School Committee; Edward Swan, casurer; Nathaniel Leighton, Collector of Tax-; N. Leighton, Arthur Plumer, Stephen Webber, mstables; Arthur Plumer, John O. Craig, Sanford Sugsbery, Edward Swan, Michael Woodward, Ben-Cook, George Shaw, James Bowman, Parker hellon, Firewards; and some 50 or 60 citizens ere closen to fill the other necessary town offices .-1900 dollars were voted to pay the common expenses the town and support the poor, 1:00 dollars for hools, and 2500 for highways and bridges.

his worthy of note, that Maj. Gay was on Monday schosen Town Clerk, for the thirty-eighth time, havfiled that station ever since the town of Gardiner incorporated, which was in 1803; and for 11 ers prior he was Clerk of the town of Pittston, of hich town Gardiner was, before its separate incorpeion, a component part. Maj. Gay has also been stmaster of Gardiner about 21 years,

Utopia. As some of our editorial brethren hereouts make a familiar use of the words Utopia, and topian in such a way as to make it manifest that they are not too well acquainted with its correct uso, it may set be unprofitable to say, that Utopia was a work by Thomas More, Chancellar to Henry the eighth, containing the idea of a complete commonwealth, in n imaginary island pretended to be lately discovered America; but so lively described that many, at ling it, mistook it for a real truth: inasmuch, that eral learned men, as Endans and Johannes Poluanus, through a fervent zeal for a propagation of istianity, wished that some excellent divines might sent there to preach the gospel."

The Infidels of New York, says the N. Y. server, propose to publish a paper on ev-day of the week, (Sunday included) to be ded the "Every Day Mail."

We find the foregoing as an extract in Zion's Advo There are two plain falsehoods in it. The protor and editor of the paper is Rev. B. Bates, a dis wished Unitarian Clergyman of New York city and is not to be published, though no doubt it will travel some routs as all other papers now do, on the Sabtath. So much on the score of truth, for sectarian

The Bleecher St. Church in New York, has invited Hev. Dr. Beecher, of Boston, to become their Pastorhis son Rev. Ed. Peecher of Boston, has also been invited to take charge of a Church in Newport. When these men settled in Boston a few years since, it was even out that they were going to turn the world upside down. Having accomplished but little, and the prospect for the future being still more unpropitious, ere is a probability that they will try their fertunes

Gov. Hunton, by the advice and consent of Council, General of the State, vice Gen. Cony, removed; Wm. Clark, Esq. of Hallowell, Commissioner of the public aiddings now in progress in Augusta, vice Gen. King, removed; Milford P. Norton, Esq. of Canaan, Land agent, vice Dr. Rose, removed; Col. Spring, of Saco, Sheriff of York County; Noah Hinkley, Esq. of Brunssick, Sheriff of Camberland; Samuel Winter, Esq. of Bath, Sheriff of Lincoln; Geu. J. Locke, of Bloomfield, Sheriff of Somerset, and Sewall Watson, of Castine, Sheriff of Hancock.

RELIGIOUS LIBERTY .- In the new Constitution f the Republic of Colombia we notice the following rticle relating to religion:

Art. xvi. The Catholic, Apostolic, Roman ligion, is the religion of the State. The Government exercising the office of protec brate of the Colombian Church, no other public worship will be permitted.

Such is the influence of the Catholic priests in Coambia, that we suppose it would be impossible to obtain a republican government there, without some such provision in the Constitution.

The nominations of Gen. King, to be Collector of the Customs for the port of Bath, and of Col. Carprater to be Collector of Penobscot, have been confirmed by the U. S. Senate.

The nomination of Gen. S. Swartwoot, as Collecor of New York, has been confirmed by the U. S. Senate. The nominations of John P. Decatur, Esq. as Collector of Portsmouth, N. H. and of Samuel Cushman, Esq. as United States Attorney for the Disfrict of New Hampshire, have been rejected.

The report of hostilities between the New Bruns wickers and the Americans on the N. E. Boundary ines in this State, turns out to Le unfounded.

The Steamer Connecticut having been thoroughly repaired, commenced her regular trips between Portand and Boston on the 1st inst.

The annual election of Governor, Lt. Governor, Senators and Counsellors in Massachusetts and in Con-Beetjeut, took place on Monday last

FATAL ACCIDENT .- Mr. Samuel Bracket, of Au gusta, was drowned in the Kennebec on Saturday last by the upsetting of the boat by the running ice. Another gentleman in the boat with him succeeded in gaining the shore. They were crossing the river to attend the funeral of a relative.

On the same day Mr. Tillson, of Sidney, had his hand blown off by the discharge of a gun while in the act of withdrawing a charge of powder and shot.

TRAVELS IN THE EAST. There is now at Lille a young French missionary attached to the Archbishop of Babylon, and who has just returned from Bagdad. As he speaks the oriental languages with facility, he has had an opportunity of observing with advantage the major and support of the different manners and customs of the different people with whom his ministry has brought him in connexion; and his accounts may be looked upon as faithful ones. He left Mar-seilles in IS20 with Bishop Coupperie; and, before arriving at his destination, crossed successively Egypt, Palestine, the deserts of Arabia and Chaldea, the cradle of the human race. He very minutely examined the site of ancient Babylon; and his descriptions of that celebrated metropolis of Asia accord perfectly with those of the most accredited English travellers. An immense heap of bricks fastened together with cement as hard as rock, now alone indicate the place where it stood. A mass more considerable than the others is pointed out by the Arabs as the vestige of the Tower of Bahel; and there is no doubt that the researches unde amidst these ruins fill offer to the world both useful and curious discoveries. The young missionary is about to go to Paris, and from thence he will rejoin the bishop, who has only this single Latin priest to aid him in his painful duty.

WATER. Water-drinkers have much keener appentes than those who drink beer. Water is the most natural and wholesome of all drinks; it quickens the appetite strengthens disestion, queuches thirst most readily, and effectually supplies the waste continually sustained by the blood and facies. A strong, ruddy faced farmer, had a disease which induced the late celebrated John Hunter to enjoin a total abstinence from fermen. ted liquors. "Sir," said the farmer, "I assure you that I am a very temperate man: I scarce. you that I am a very temperate than I scarce, ly ever exceed three pints of ale in the day, and I never touch spirits." "But," said Mr. Hunter, "you must now drink nothing except water." "Sir," said the farmer," this is impossible, for I cannot relinquish my employment, and you know, Sir, it is impossible to work without some support." Mr. Hunter perceiving that his patient was not likely to be readily convinced, inquired how many acres of land he cultivated, and how many horses were kept upon the farm, and then boldly asserted that they were too few. farmer maintained that they were sufficient, but was at length brought to confess that they were worked hard. "Allow me then," they were worked hard. "Allow me then," said Mr. Hunter, "to inquire what it is that you give them to drink?" [Cade of Health, by J. Pinney. Esq.]

Progress of the Age. - Solomon Jonnicake, of Weathersfield, Connecticut, wishes to in-form the admirers of the development of the human mind, that he has taken out a patent for a steam engine for peeling amons, without bringing tears into the eyes, even of persons of the most acute sensibility, who have been accustomed to weep over all sorts of miseries. He has also nearly perfected another machine of Five Cow power, calculated to thread fifty thousand fine cambric needles in a second. He trusts, in this enlightened age, it is not necessary to insist on the great blessing this last invention is likely to prove to blind people, and those who have lost their hands. As neither of these machines will cost more than they will come to, the saving of time and tears will be proligious .- . V. Y.

Brazilian Slave Trade. A letter from Rio Janerio of January 13th speaking upon this subject, says-"I will relate but a single fact at this time, to show the dreadful character of the Slave Trade. The Brazilian Government derives a large revenue from the importation of slaves, by laying a duty of so much per head immediately on their arrival, without regard to their health or condition. When vessels, therefore, which have slaves on board arrive off the port, a general survey takes place by the physician, and those poor wretches whose existence is doubtful, thrown overboard alive in order to save the duty!

FRANCE AND ALGIERS. It would appear that the expedition of France against Algiers is finally determined upon. The origin of the dispute was a sum of 7,000,000 francs due from France to the Dey, for corn furnished by the latter during a famine, which sum it appeared was duly transmitted by France, but which the Dey denies having received. In addition to this alleged wrong, he has to complain of the destruction of some of his vessels by one of the French blockading fiigates. Compensation for this outrage has been offered, but the Dey insists upon the vessel which perpetrated it being given up, and this is peremptorily refused.

BRITISH VESSELS. The number of vessels built in the ports of Great Britain, during the year which has just ended, is not so great as in the proceeding year. In the last year there were, according to the usual returns made, 1185 vessels built in English ports, of the tonnage of 128, 752 tons. In 1828, there were 1440 vessels built, of about 35,000 tons more than in last year. in 1827, 1719 vessels were built, of 207,085 tons. In 1826, 1539 vessels were built, of 204,924 tons: and in 1825 only 1179 vessels were built, of 143,-744 tons. From the statements made up of the number of vessels registered, it would appear that in 1828 there was an increase on the registries of the previous year. number of men and boys employed in navigating the shipping employed in British vessels is calculated at about 155,000. In 1828 the tonnage of the registered vessels was 2, 508, 190 tons, the registrics of 24,095 vessels

The Treasurer of the United States acknowledges the receipt of \$2000 from a person unknown, in New-York, in payment of a debt, "due to the United States." What particular debt among the very many due to Un-cle Sam, was thus paid, is not known. It is probable, however, that some person, grown fat upon infraction of the revenue laws, has, conscience stricken, voluntarily discharged a portion of his gains. He will, we hope, feel easier under the remainder of the burden.

ebrated Andrew Marvell gives the following pertinent description of the powers of the press :- "The press, invented much about the same time with the reformation, hath done more mischief to the discipline of our church than all the doctrine can make amends for Twas an happy time when all fearning was in manuscript, and some little officer did keep the keys of the library! New, since printing came into the world such is the mischief, that a man cannot write a book but presently he is answered! There have been ways found out to fine, not the people, but even the grounds and fields where they assembled; but no art yet could prevent these seditious meetings of letters! Two or three brawny fellows in a court with fellows in a corner, with mere ink and elbowgrease, do more harm than a hundred systematic divines. Their ugly printing letters. that look like so many rotten teeth, how oft have they been pulled out by the public tooth-drawer! And yet these rascally operators of the press have got a trick to fasten them again in a few minutes, that they grow as firm a set, and as biting and talkative, as ever! O Printing! how hast shou "disturbed the peace!" Lead, when moulded in bullets. is not so mortal as when founded in letters There was a mistake sure in the story of Cadmus; and the serpeut's teeth which he sowed, were nothing else but the letters which he invented.

Revolutionary Pensions. There seems to be now some prospect that Congress will at this session make a more liberal provision for the soldiers of the Revolution than they have received under the existing laws. A bill has passed the House of Representatives, by a vote of 122 to 56, and been sent to the Senate, where it has passed to the second reading, declaratory of the several acts of Congress, granting pensions to Officers and Soldiers of the Revolution, and giving a more liberal construction to said acts. The bill so far as we understand its provisions, allows the applicants to have property to the amount of \$1000 exclusive of household furniture; and when the service is nine months in continuation, though the enlistment may have been for a shorter period, they shall be entitled to a pension; and the bill further allows all those who served in such State Regiments, as were ordered out by the old Congress, the same privileges in relation to a pension as the regular Continental Army Virginia is said to have had three-Rhode Island three-Massachusetts and several other states, several regiments, whose Officers and Soldiers will, provided this Bill passes, be entitled to the same henefits heretofore granted to the conting that line.

Extract from a letter dated, Havana, Feb. 26. 1830.

The Spanish and Mexican Ministers residing in Loudon are of the same name; and through the miscarriage of a letter intended for the Mexican to the Spanish minister, a plot of no small consideration was brought to The letter was from a man of standing, with plans for a revolution in all the island of Cuba, commencing in the country, and to fell down upon the cities with General slaughter. The Spanish minister immediately made the Earl of Aberdera acquainted with the affair, and despatches were forwarded to Spain and to this place; those via Spain arrived first, and a number of persons were imprisoned; on the arrival of further despatches, more were taken, to the amount of 26, and troops sent into the country to arrest more. Among those taken, are some lawyers and doctors -- also some military men. yet we know not what will be the result of this most fortunate discovery. Those taken are to be brought to trial immediately, before the military tribunal.

PRESERVATION OF HUMAN LIVE FROM FIRE. - Among the printed rules of a society, which has been established in London, for reserving human life from fire, are some hints, which deserve general attention. Persons in danger are directed to creep along a room where the fire is, and creep down stairs backwards on hands and knees, as heated air ascends. To come down stairs with a pillow before the face, and a wet blanket around the body, and hold the breath. Any fastened a rope, ladder, sack or any thing else necessary to assist in escape.

No time to read Papers .- All men will find time for every thing that is really a gratification to them; and hence the complaint of no time is in fact no taste for newspapers .-Every man has time to read a weekly paper during a rainy day or a long evening, or sometimes while waiting for meals. If he is not a slave he can certainly find time to improve his mind. His children undoubtedly have time enough to learn vice, and if he is not ambitious to raise them above the level of ignorance, they will certainly prove vi-cious. The most industrious people always find time to read.

French and German Literature .- The number of books published in France from the year 1814 to the year 1826, both inclusive, was 33,775, and in Germany 50,303; being an excess of 12,528, in which were not comprised the number announced as in the press in the year 1826 :-- and it is estimated, that the number of works which have been published in Germany during the last thirteen years is so great, that if a man were disposed to read them all, and could get through one volume a day, the undertaking would require one hundred and ninety-one years, one hundred and sixty-six days

French Prisons .- It appears by the last raport of the improvement of prisons in France, that the number of prisoners during the year 1820 exceeded that of 1828 by 3,700; of the number confined in 1829, 15,000 earned, by labor, 1,480,000 fr. of which 585,000 fr. were distributed among them, and the remainder deposited, as a reserve for their support on leaving prison, until they can obtain employ-ment. The ameliorations in the prisons are highly spoken of; and a proper classification prisoners appears to have produced very beneficial results.

A Small Feeling .-- A man of an exceedingly contracted mind, was one day complain-ing to an acquainfance, that he had a very acute pain-a little sharp pain, not bigger seemingly than the paint of a pin. "It's

hrated Andrew Marvell gives the following ertinent description of the powers of the cause of it?" "Why really I don't know," ress:—"The press, invented much about the be liable to so very minute a pain, unless it be your soul."--N. Y. Constellation.

Some English officers, drinking in their tent, asked the Chaplain for a toast: "The King of France." What, our foe?" said the Colonel. "You live by him," said the Chaplain, The Colonel in his own turn gave. "The Devit." "Do you mean to affront me?" exclaimed the Chaplain. "You live by him." said the Colonel, "ilo you not good doctor?"

A daughter of Mr. Jacob Otto, comb-maker, Philadelphia, aged 3 years, being left by her mother about 15 minutes, was found on her return, in flames, and a brother, 5 years old, trying to blow them out! They had been playing with lighted paper. The girl died in 4

Lancasterian schools in Denmark .-- The sys tem of mutual instruction on the Lancasterian plan is making great progress in Denmark. In 1820 there were 244 schools; in 1824, 605; in 1825, 1,143; in 1826, 1,548; in 1827, 2,003; in 1828, 2,333; in 1829, 2,700. To each of these schools is attached a dwelling for the master, and ground for gymnastic exercises.

Female Witnesses .- The Legislature of Georgia has, by a recent law, dispensed with the attendance of female witnesses in Courts, unless in Criminal cases.

Their testigiony is to be taken by private commissioners, before whom they are required to give depositions under the same penalties that before enforced, their attendance in

A Female mis-named - The coroner was called on Sunday morning, the 14th ult. to view the body of Temperance Owen, found dead in a field, near the house of Morrison Taylor, Esq. in the town of Wilkill. Verdict of the jury, that she came to her death by freezing caused by intemperance.

A Mr. Jones, of Pittsburg, principal clerk in a respectable house in that city, went to his home at ten o'clock in the evening, accompanied by a gentleman, who noticed nothing unusual in his demeanor. He entered his parlor, seated himself by a table, drew a pis. tol from his pocket, and blew out his brains A very singular discovery has been made

in England, in the fine arts. It is a steam process by which goodbreeding may be learned in a week. So powerful and efficient is the machinery, that a Calmuck Tartar can be made a civilized man in ten days, in all but the whiskers.—N. Y. Cour.

An Antimasonic State Convention has recently been held in Providence, R. I. Delegates to the National convention to be held in Philadelphia in October next, were appointed. The convention voted not to take any part in the pending elections in Rhode

A hurricane passed over the most highly improved parts of Washington, Alleghany and Westmoreland counties, Pa. A man and his son were killed in Jefferson. In Elizabethtown, 14 houses were unroofed, 5 barns and stables, a mill and wool earding establishment : large boats were lifted from the river and broken. Brick houses and mills were destroyed in the vicinity, but no lives

Fires .- Ten houses were burnt in Mobile, at the fire, 10th ult. There was little or no insurance except \$2000 on the Theatre, which cost \$4500. This is the second Theatre burnt there within a year.—The dwelling of C. Penner, Esq. near Montreal, was burnt 19th ult. and a worthy domestic, Sophie Valigniet, aged 20, perished.

The extensive button manufactory of L. & W. Scovill, Waterbury, Conn. was, burnt early on wednesday worning last.

Col. Jones, Adj. Gen. U. S. Army, has been sentenced to be reprimanded in general or-

Gen. Harrison, late Minister to Colombia has prepared a vindication from the charges preferred against him by that government.

by first throwing a stone at the end of a string into the room. To that string may be fastened a rope, ladder such that string may be Admiral Paul Jones .- - Miss Taylor, a neice queathed by the Admiral to ber mother. life of the distinguished commander who first hoisted the American flag with his own hands is in rapid preparation, and will be published for the benefit of this lady.

A question on the expediency of constructing a tunnel through the Allegany mountain, has been laid before the Pa- Legislature.

A proposal has been made in the Legislature of Lower Canada, to procure a teacher for the deaf and dumb in that province.

There are said to be 500 habitual drunkards in Albany, and 2000 persons who practice to-

It is the fashion now with the fine gentle-men in London to wear cauary-yellow leather gloves, and the crowns of their hats higher on one side than the other.

We would caution the public against a quantity of spurious coin, in imitation of American half dollars. Many of them have, within a few days, been detected.

COTTON .-- The amount of Cotton which will be shipped from Magnolia and St. Marks, in Florida, is estimated to amount the present season to 5000 bales. Considerable avidity we learn from the Floridian, was manifested at the late sale to obtain lands on the Stenchatchee and Suwanee rivers, choice lecations brought from 2 to \$6 per acre. It is only, however, when the settler and speculaor come in competition, that they bring much more than the minimum value. Savannah Georgian.

Wholesale .-- Mr. McBain, of Philadelphia advertises 100,000 acres of land and 500 brick and frame houses for sale-\$75,000 to loan -and wants to purchase a few farms.

An anti-masonic convention is proposed

By a statement in the Cherokee Phoenix, it appears that that tribe (Cherokee) has increased in numbers. In 1810 the total population was 13,219; in 1824 it was 15,560.— In the interval between 1810 and 1824, 3000 Cherokees had emigrated, and the tribe had received an accession from North Carolina of

500. According to this statement, the ratio of increase has been greater than in New-England.

Among the acta passed by the Massachusetts Legislature, is one changing the names of about a hundred and fifty applicants.—
Nabby is surned into Frances—Ishbosheth Nabby is turned into Frances-Ishbosheth into James-Moses, the son of Medad, into Layfayette.

Vehicles with wheel tires 5 inches broad are allowed to pass over the Worcester and Strafford turnpike, toll free, and those 4 inches wide at half tell.

In Hallowell, Mr. George Gage, of Wilton, to Miss lmire Ham. In Exeter, Mr. Thomas Jefferson Hill to Miss Me-

linda Baker.

In Paris, Mr. John Howe to Miss Mary W. Goss.

In Boston, by Rev. Mr. Streeter, Mr. John Walker
to Miss Charlotte Ballard.

In Hingham, Mr. Charles Gardner, Jr. to Miss
Hannah Whiton.

In Shrewsbury, Mr. Jerumiah Pease to Miss Olive
Smith.

In Lewiston, Mr. Washington Sprague, of Greene, to Miss Abigail Pettengill.

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DIED

In Greene, Dr. Ammi R. Cutter, sged 63—one of the best of men, greatly respected and beloved by all who knew him. He had been a Universalist for many years, and continued in the faith to the last.

In Parits, Mehitalpie Bemis, aged 43.

In Norridgewock, Dea. Nathan Wood, aged 71.

Is Woolwich, Mrs. Mary Cuttis, widow of the late John Curtis, aged 76.

In Westport, Mrs. Amey, widow of the late Mr. Wim. Case, aged 100 years and 6 months.

In Portland, Mr. Abiel Somerby, aged about 60. Miss Mary Ann Groves, of Bronswick, aged 18.

In Liverpool, Mrs. Maury, consort of James Maury, Esq. late 40. S. Consul at that port.

In Bedford, Penn. 26th ult. Hon, Judge John Tod, of the Supreme Court of that State.

In the West Indies February 17th, whither he bad repaired for the benefit of his health, Solon Huk-Tington, of Bowdoinham, son of Dr. U. Huntington, aged 22 years. This promising and very exemplary young man was seized of a pulmonary disease in January, 1829. From the first of his illness till his departure from Maine in the subsequent autumn, every thing that the best physicians, parenal care and friendship's offerings could do to overcome the disease or render him comfortable, was done. But he continued to languish. It was thought possible that a sea voyage and the climate of the West Indies might be blest to his recovery; and he himself was aware that to remain in this region during the coming winter would be certain to terminate his earthly existence. Accordingly with much strength of resolution, he determined, as a matter of duty, to embrace the only chance that seemed to offer him for recovery, and to leave the paternal mansion and a circle of warm and devoted friends, for a voyage on the rade occan and a residence in another clime amongst strangers. We happened to be in Bowdoinham when, with a strong mind but an enfeebled body, he entered the vessel and sailed from home—nias' mever to return. The departure and the farewell seem

Christian, than did his conduct entitle him. But he has gone to the land of shadows, and we are left to moure his early exit." We sincerely tender our best sympathies to the bereaved relatives and friends of this worthy, promising and excellent young man. May God, in great mercy, bind up their broken and bleeding hearts with those divine consolations which are neither few nor small.

NOTICE.

The Superintending School Committee of the town of Augusta will be in session at one of the rooms in the office of Judge Fuller at 3 o'clock, P. M. on Friday the 9th inst., Friday the 23d inst., and Friday the 14th of May next. Persons intending to take any of the public Schools in that town the coming season are requested to present themselves before the Committee on either of these days, at the hour above mentioned, for examination. WILLIAM A. DREW, Sec'y. Augusta, April 6, 1830. Augusta, April 6, 1830.

fely, or it will be left with an Attorney.

JAMES BOWMAN.

Our direct, April 8, 1830.

L. Persont indebted to the absertion, by note in meditone indebted to the specifict.

To the Honorable HENRY W. FULLER, Judge of the Court of Probate within and for the county of Kennebec.

THE petition and representation of John Barrer, Administrator of the Goods and Estate of Ulark Barrer, late of Pittston, in the county of Kennebec, yeoman, deceased, intestate, respectfully shews, that the personal Estate of said deceased, which has come into the hands and possession of the said Administrator is not sufficient to pay the just debts and demands against said Estate by the sum of one hundred forty-four dollars and sixty-three cents—That the said Administrator therefore makes application to this Court, four dollars and sixty-three cents—That the said Administrator therefore makes application to this Court, and prays your Honor that he may be authorised and empowered, agreeably to law, to sell and pass deeds to convey so much of the real Estate of said deceased will be necessary to satisfy the demands now against said Estate, including the reversion of the widow's dower if necessary, with incidental charges. All which is respectfully submitted.

JOHN BARKER, Adm'r.

March 20th, 1830.

COUNTY OF KENNEBEC, 35.—At a Court of Probate held in Augusta on the last Tuesday of March, 1850. On the petition aforesaid, Ordered, That notice be

On the petition aforesaid, Ordered, That notice be given by publishing a copy of said petition, with this order thereon, three weeks successively, in the Christian Intelligencer and Eastern Chroniele, a newspaper printed in Gardiner, that all persons interested may attend on the last Tuesday of April next, at the Court of Probate, then to be holden in Augusta, and shew cause (if any) why the prayer of said petition should not be granted. Such notice to be given before said Court.

Attest: W. Enmons, Register.

A true copy of the petition and order thereou.

Attest: Wms. Enmons, Register.

HAYNE'S & WEBSTER'S SPEECHES.
THE celebrated Speeches of Messus. HAYNE, of
Youth Carolina, and WEBSTER, of Massachuaetts, in the U.S. Senate, printed in one pamphlet, for
sale by P. SHELDON, at the Gardiner Buckstare.
March 10

INSURANCE AGAINST FIRE. THE Subscriber, Agent of Manufacturers' Insurance Company, in Boston, will insure Houses, Stores, Mills, &c., against loss or damage by Fire. E. F. DEANE.

Gardiner, Nov. 21, 1829.

FOR SALE at this office a second hand Ramage Printing Press. March 11.

POETRY.

GOD FORSAKES THE RIGHTEOUS NEVER.

Pilgrim, is thy journey drear? Are its lights extinct forever; Still suppress that rising tear, God forsakes the righteous never.

Sterms may gather o'er thy path, All the ties of life may sever— Still amid the fearful seath, God forsakes the righteous never

Pain may rack thy wasting frame, Health desert thy couch forever, Faith still burns with deathless flame; God forsakes the righteous never.

AGED CHRISTIAN'S DEATH BED. The hoary head is a crown of glory if it be found in the ways of righteousness. Upon that brow, no diadem

Hath shed its spleandors, rich and rare; But faith beholds a radiant gen In every silver ringlet there. The faded lustre of that eye, The icy coldness of that cheek,

The long drawn breath—that heaving sigh, The tyrant's near approach bespeak. Yet hope is in that dying smile; In whispers soft, it seems to say, Stay, hov'ring angels—stay awhile, And bear my ransom'd soul away.

Oh soon to holier joys he'll wake
'Mid sainted choirs Ah! dost thou see
The silver cord's about to break,
'Tis done—'tis done.—The spirit's free!

Oh let me hear that rapturous strain That melts away in tones so sweet. Hack! angels strike their harps again, He casts his crown at JESUS' feet.

"AS THY DAY, SO SHALL THY STRENGTH BE."

When adverse winds and waves arise, And in my heart despondence sighs, When life its throng of care reveals, And weakness o'er my spirit steals, Grateful I hear the kind decree, That-"as my day, my strength shall be."

When with sad footstep memory roves Mid smitten joys and buried loves; When sleep my tearful pillow flies, And dewy morning drinks my sighs; Still to thy promise, Lord 1 flee, That-"as my day, my strength shall be.

One trial more must yet be past, One pang, the keenest and the last; And when with brow convulsed and pale My feeble, quivering, heart-strings fail, Redeemer! grant my soul to see That—"as her day, her strength shall be."

MISCELLANY.

[From the Spectator and Chronicle.] SACRED MUSIC.

In the performance of sacred music, in most choirs, there are so many common and glaring faults, that we scarcely know where to commence the enumeration of them. The most obvious one, perhaps is that of articulation. This is so general, that some have supposed it to be irremediable. But this is not the fact. Ballad singers are scarcely ever deficient in this respect; and, indeed few are particularly so, who are accustomed to sing alone in public. Let all the members of a choir pay a proper regard to time and accent; let them use individual exertion that their utterance shall be distinct, and they cannot fail in their object. But we will give a few examples of imperfect articulation, and point out a method by which it may be obviated. The words--

"While Shepherds watch'd their flocks by night, All seated on the ground".

are usually sung as if written thus:

"Wile zheperd swatch'd their vlock sby nigh Tallsea tedone grou-

Here it is seen that the last letter of every syllable, if a consonant, is joined to a succeeding one.

In attempting to avoid this buzzing, disagreeable sound of consonants some fall into another style, equally ridiculous, by suppressing all letters not producing a liquid sound, and supplying their place by others to which they bear some resemblance; and, in the rapid manner of singing, words like the following strike the ear:

Weniwe lese wund e sta Nan aw me fra suva

Now, this, interpreted into plain English

"When I with pleasing wonder stand, And all my frame survey.

This inaccuracy of expression may be remedied by a slow and distinct utteranceby giving the words a broader sound than in reading, and by forcibly articulating the consonants at the moment when the syllable should terminate.

Of Punctuation, choirs are usually unmindful; they can perceive no difference between a comma and a period; and, in consequence, often break or join sentences, to the perversion of their meaningas in the following lines:

"The Lord shall come; and he shall not Keep silence, but speak out."

By making a pause after "not," one part

of each line contradicts the other. With regard to Tone, many are particularly faulty; from their ambition to make themselves distinguished from all others, they contract a roughness of voice which renders it peculiarly disagreeable. Let these remember that there can be a "vox et præterea nihil "

Some have a great anxiety to exhibit the Graces of music, or such flourishes, &c. as were not intended by the composer. However well this may do for a superior vocalist in a song or solo, in all other cases it has a most pernicious effect. Who is there with us, that can improve the harmony of

Handel or Haydn? Finally, our choirs seem to be perfectly indifferent to the feelings of the congregation. Their labor on the Sabbath is merely mechanical, and they appear to consider tunes and hymns of no other importance than as these afford themselves an opportunity of displaying their skill, and of manifesting their strength of voice. In fact, by sacrificing sense to sound, they tainly would not have required such a resign for a straw the golden sceptre sacrifice of a mother."

which commands the heart.

PUBLIC MEETING.

Among the numerous public meetings which have been held of late in different parts of the country, to express the sense of our citizens in relation to the designs and operations of the orthodox, we have been particularly pleased with the proceedings of a meeting for this purpose in Sheshequin, Bradford county, Pa. The Address adopted at this meeting, traces the origin of these sectarian operations, or rather the first overt act in the grand drama, to Mr. Secretary Yates, of New York in 1824, who, having been appointed superintendant of Schools in that State, ordered sectarian tracts to be introduced into all the public Schools, to be used as common reading lessons. About the same time private circulars were sent to the leading Presbyterian clergy in other States, directing them to "form a common creed and to petition their respective legislatures to incorporate them as an exclusive privileged sect." At the same time measures were taken to petition Congress "to acknowledge their new made creed as THE NATIONAL RELIGION, and to obtain from them an appropriation of a portion of the public lands to a limited yet sufficient number of the clergy."-The following is also given as an extract from the above named secret circular.

"A great majority of the people of England are reconciled to the established order. We say this to force the necessity of unanimity in the prevailing religion in the State; or to make it NATIONAL in its form, tendency, and operation; since that may be considered orthodox, which has the most adherents, who are made so by birth, education, or accident. It is this force of circumstances which has produced the established religion in England,"

Next in order is introduced an extract from the famous sermon preached at Philadelphia by Dr. Ely, the 4th of July, 1827. On the same day as if by agreement the same sentiments were uttered from the pulpit by Mr. Aikin, pastor of the first Presbyterian Society in Utica.

On Sunday the 3d of August, 1928, Rev. Mr. Wisner, of Ithaca, preached to a congregation in Utica, on the subject of enforcing the observance of the Sabbath, and said, "That those embarked in the league, had resolved, in spite of every obstacle, to persevere until their object was accomplished, at the expense of their property, and if necessary their lives --That the principle which they had adopted, must be carried through all the relations of life, and above all TO THE POLLS, until such only as respected the interests of the Presbyterian) Church were in possession of our public offices."

Among the resolutions adopted is the following one, which is something of a "choker."

Resolved, That inasmuch as there is a perpetual whining concerning the violation done to the consciences of some people by the laws of the United States in carrying and opening the mail on the Sabbath, we recommend to the Post Master General, to ascertain who among all the post masters and mail carriers, have conscientious scruples on this subject, and to discharge them from the list of post masters and mail carriers, and supply their places with such as are willing to abide by and support the laws of their country. Religious Inquirer.

MATERNAL AFFECTION. A Mother and her Children in the Plague.

In the village of Clareggi, whether it were that precautions had not been taken, or that the disease was of a peculiarly malignant nature, one after another-first the young and then the old, of a whole family dropped off. A woman who lived on the opposide side of the way, the wife of a laborer, and mother of two little boys, felt herself attacked by a fever in the night; in the morning it greatly increased, and in the evening the fatal tumor appeared. This was during the absence of her husband, who went to work at a distance, and only returned on Saturday night, bringing home the scanty means of subsistence for his family for the week. Terrified by the example of the neighboring family, moved by the fondest love for her children, and determined not to communicate the disease to them, she formed the heroic resolution of leaving her home and going elsewhere to die. Having locked them into a room, and sacrificed to their safety even the last and sole comfort of a parting embrace, she ran down the stairs, carrying with her the sheets and coverlet, that she might leave no means of contagion. She then shut the door with a sigh, and went away. But the biggest, hearing the door shut, went to the window, and seeing her running in that manner, cried out, " Good bye, mother," in a voice so tender that she involuntarily stopped-"Good bye, mother," repeated the youngest child, stretching its little head out of the window; and thus was the poor afflicted mother compelled for a time to endure the dreadful conflict between the yearnings which called her back, and the pity and solicitude which urged her on; at length the latter conquered-and amid a flood of tears, and the farewells of her children, who knew not the fatal cause and import of those tears-she reached the house of those who were to bury her; she recommended her husband and children to them, and in two days she was no more. "But," added Barbara, "nothing can equal the heart of a mother. You remember that sublime speech of a poor woman on hearing her parish priest relate

La Monacn di Monzo.

the history of Abraham: -Oh, God cer-

JEFFERSON'S OPINION OF CALVINISM.

"I can never join-Calvin in addressing his God. He was indeed an atheist, which can never be; or rather his religion was Demonism. The Being described in his five points is not God, whom you and I acknowledge and adore, the Creator and benevolent Governor of the world, but a Demon of malignant spirit. It would be more pardonable to believers to believe in no God at all, than to blaspheme him by the atrocious attributes of Calvin. Indeed I think that every Christian sect gives a great handle to atheism by their general dogmas, that without a Revelation there would not be sufficient proof of the being of a God. Now one sixth of mankind only are supposed to be Christians; the other five sixths, then, who do not believe in the Jewish and Christian revelation, are without a knowledge of the existence of a God! This gives completely a gain de cause to the disciples of Ocellus, Timoeus, Spincsor, Diderot, and D'Holbach. The doctrines of Jesus are simple and tend all to the happiness of man: 1. That there is one only God, and he all perfect. 2. That there is a future state of rewards and punishments. 3. That to love God with all thy heart, and thy neighbor as thyself, is the sum of religion. These are the great points on which he endeavored to reform the religion of the Jews.

"But compare these with the demoralizing dogmas of Calvin:--1. That there are three Gods. 2. That good works or the love of our neighbours, are nothing. 3. That faith is every thing; and the more incomprehensible the propositions, the more merit in its faith. 4. That reason in religion is of unlawful use. 5. That God from the beginning elected certain individuals to be saved, and certain others to be damned; and that no crimes of the former can damn them, no virtues of the latter save! Now which of these is the true and charitable Christian? He who believes and acts on the simple doctrines of Jesus, or the impious dogmatists, as Athanasius and Calvin? Verily, I say, these are the false shepherds foretold as to enter not by the door into the sheepfold, but to climb up some other way."

Angels' Wigs .- Upon the death of a worthy baillie of Edinburgh, his relations resolved to erect a monument to his memory. They accordingly applied to a mason, and among other directions, desired that he would represent an angel, bearing the baillie to Heaven. The mason set to work, and chisseled out an alarming likeness of the deceased worthy; on the head of the angel, he carved a wig similar to the baillie's (which was the largest wig in the town council.) One of his relations, on returning from London, went to inspect the subject of the sculpture. After musing some time over it, he asked the mason who the lower figure was intended for? "Oh, that's the angel lifting our old friend up to Heaven." "The angel!" said the gentleman, "who ever saw an angel wear a wig?" "Did ye ever see one without a retorted the artist. This was unanswerable; so the monument was erected, and may be seen on the north side of the church-yard of the Grey-friars, to the wonder of all beholders.

The N. Y. Journal of Commerce states that while the officers of the House of Refuge were in session, to bind out the boys whose term of service had expired, they received a visit from four young men who had returned from a two year's whaling voyage in ship Zone, of Nantucket, on board of which they had been placed by the Directors. They had come to thank the officers of the Asylum for their reformation. They were about to sail from Nantucket on another voyage.

Politicians .- The following epigram is exceedingly severe; but who shall say that it is not exceedingly true: Midas and Modern Statesmen.

Midas, they say, possessed the art of old,
Of turning whatso'er he touched to gold,
Thus, modern statesmen can reverse with ease,
Touch them with gold, they'll turn to what you

An old man of the name of Gould hav-

ing married a young wife, wrote a poetical epistle to a friend to inform him of it, and concluded thus: So you see, my dear sir, though I'm eighty years old,

A girl of eighteen is in love with old Gould

To which his friend replied: A girl of eighteen may love Gold it is true, But believe me dear sir, it is Gold without U.

Rich and Comfortable .-- One of the wealthiest farmers on the Connecticut, in a town not far from this, tells the following story :-When I first came to settle, about forty years ago, I told my wife I meant to be rich wanted was enough to make her comfortable." I went to work and cleared up my land. I've worked hard ever since; and have got as rich as I want to be. Most of my children have settled about me, and they all have good farms. But my wife a'nt

SCHOOL.

comfortable vet."

SCHOOL.

THE subscriber respectfully informs the inhabitants of Gardiner and vicinity, that he will open his School for young Ladies and Gentlemen, in this village for the season, in the old Masonic Hall, (so called) on Monday the twenty-sixth of April next. Instruction will be given in all the branches commanly taught in public Schools, viz. English Grammar, Arithmetic, Geography, Pennanhip, Rheteric History, Geography, Pennanhip, Rheteric History, Geography,

public Schools, viz. English Grammar, Artumetic, Geography, Penmanship, Rhetoric, History, Geometry and Algebra, and the Latin and Greek languages. Terms of tuition from \$3 to \$4,50 per quarter. While he solicits the patronage of the public he humbly and thankfully acknowledges all past favors.

GEO. C. WHITNEY.

Gardiner, April 2, 1830.

THEOPHILUS P. CHANDLER, ATTORNEY AT LAW. GARDINER.....(Me.) (Office near the Bank.)

TO STONE MASONS. SEALED PROPOSALS will be received until the 12th May next for the erection of such bank-walls on the lands of the United States in Augusta, as may be required—said walls to have one fair face, to be laid omaston Lime Mortar and in a workmanlike in Thomaston Lime Mortar and in a workmanlike manner; all the stones of said walls to be of fresh colour, no dark coloured stones to be used in the faces of said walls—and the whole work to be neatly pointed. The walls will probably be from 5 to 9 feet in height, and from 18 to 20 inches in thickness. Proposals will state the price per superficial foot, measured on the face of the work. Payment to be made, when the work is

Proposals (post paid) will be received at the Arsenal in Augusta.

Augusta, March, 1830.

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SCHOOL FOR UNIVERSALISTS. THE great increase of this denomination of christians within a few years, and the frequent additions now making to it, both of individuals and societies, render it highly desirable and even necessary, that an Academy should be established, for the benefit of the order.

This subject was laid before the last General Con-This subject was laid before the last General convention and met their unanimous approbation. The Convention was of the opinion that it ought to be located in the vicinity of Boston for the purpose of accommodating the greatest number. The place named by the Convention was Woburn. A large and respectby the Convention was Woburn. A large and respectable society of Universalists has grown up in that town within three years and is now increasing. They support preaching constantly, and last season erected a neat and convenient meeting house, so clevated as to have a high basement story, under the whole of it, designed for a school room. The expense of finishing the property will probable be six hundred dollars. It will signed for a school room. The expense of finishing the room will probably be six hundred dollars. It will accommodate when finished two hundred scholars.

The society, on account of their recent great expen-es, feel unable, at present to finish the room; and as ses, feel mable, at present to finish the room; and as the public sentiment seems to demand the immediate establishment of an Academy, they have cone freed by the advice of the ministers of this vicinity to endeavor to raise by subscription a sum sufficient for the purpose.

The proprietors will theerfully give a lease of the room for ten years, on condition that it shall be finished and fitted up for a School. Those friendly to the cause propose to raise the money on the following terms:—

1st. Every person who shall subscribe five dollars.

1st. Every person who shall subscribe five dollars or more, shall have a right to vote himself, or by proxy, in the election of a board of Trustees.

2d. As soon as a sufficient sum of money shall be subscribed, a meeting shall be called, and due notice given for the choice of Trustees, whose duty it shall be to procure Instructors, superintend the School, &c. &c. &c. 3d. If more money should be raised than is expended in finishing the Room, it shall go to establish a permanent fund for the benefit of the Institution. Woburn, March 20, 1830.

PROPOSALS FROPOSALS

For publishing by subscription, the Works of
THE LATE REV. JOHN BISBE,
Paster of the first Universalist Church and Society of Portland, Me.

WITH A SKETCH OF HIS LIFE.

N offering this work to the public, it seems decessa-In offering this work to the public, it seems decessary only to observe, that the lamented author everenjoyed the confidence of the denomination of christians of which he was a distinguished and efficient member, and that "his praise was in all the churches." He was well known to the community in general, and his talents, eradition, zeal, and piety, in clearly stating, logically and learnedly defending and illustrating the truth, moral excellence and purity of the Christian Religion, by his conversation, his preaching, and his example, are well remembered by all who enjoyed his society or his ministerial labors.

Of the work here proposed, it needs only to be re-

Of the work here proposed, it needs only to be remarked, that it will comprise biblical history, the dis-tinguishing doctrines and precepts of the Gospel, and the practical duties of christians, together with some

expositions of difficult passages; It is devoutly and truly desired, that wherever this proffered volume may be received and read, the ordinav ministration of the word of life may also be enjoyed ry maistration of the word of the may also be enjoyed. But should this be the case, it will readily occur to all who are friendly to the diffusion of religious knowledge, and the building up of Zion, that a work of this description will be a valuable acquisition to the library of every student of the Holy Scriptures, and the constant companion and daily source of spiritual strength to the pious and devout family circle.

CONDITIONS.

The proposed work will comprise a volume of about 500 pages, will contain a SKETCH OF THE AUTHOR'S LIFE, written by an intimate friend; about 35 unpub-lished Sermons; some Expositions of difficult pas-

sages of Scripture; a few pieces of Poetry, and some miscellaneous articles, and will be afforded to subscribers, full bound, at \$2.00 per copy. It will be printed on good paper, with small pica type, and put to press as soon as a sufficient number of subscribers is obtained to defray the expense of publi-

Agents who will become responsible for eix copics be entitled to the seventh, and in the same propor-

tion for a greater number.

AGP Persons holding subscription papers, will please return them to the Editor of the Argus, Portland, by the first of June next. Portland, March, 1830.

NOTICE.

THE subscriber respectfully informs the gentlement and ladies of Gardiner, Hallowell, and Augusta, and the vicinity, that he still continues to carry on his business opposite the Gardiner Hotel, in all its various branches, viz. Steaming and Cleansing all kinds of Woollen Clothes, Colouring Silks and Crapes, and re-moving spots of all kinds. Carpets and Table Cloths dressed, &c. &c.—And while he solicits the patrenage of the public he humbly and thankfully acknowledges all past favors. All orders promptly attended to.

N. B. Satisfaction given or no pay received.

DANIEL H. HEILISON

ven or no pay received.

DANIEL H. JOHNSON.

Gardiner, March 18, 1830.

WANTED,

POR the season, beginning April 15th dest, an active young man of good habits capable of taking care of a Clap-board Machine and Saw Mill, for whose services fair and generous wages will be given. For further information apply to

EBENEZER STEVENS.

Montville, March 1, 1820.

NOTICE,

JOHN SOULE has taken a house in Augusta, near the west end of Kennebec bridge, and has good accommodations for Travellers and Boarders. Good attention will be paid to those who favour him with their patronage.
Augusta, March, 10, 1830.

LIST OF LETTERS

Remaining in the Post Office at Gardiner, Maine,
April 1st, 1820.

Rebecca W. Atwell,
Zechariah Anderson,
James M'Manus,
James M'Manus, John Bran, Franklin Muzzy, Epaphrus Bryant, Emily H. Ballard, William Blanchard, Samuel Noble, Nathaniel Newell, Samuel Newcomb. Jacob Pratt, Catharine Purrington, William Craig Abel F. Cole, Joseph Carol, Edward Freme, Jeremiah Pote, James Phelan, Charles C. Quincy, D. Robinson, 2. Albert Church. Silas Church, Jonathan Copp, Jesse D. Robinso John A. Rollins, Paul Dyer William Day, 2, Mordecal Ellis, William H. Robinson George W. Snow, Hannah Snell, 2. Susan M. Fahner Henry Foy, James Fogg, John P. Flagg, 2,

David Flagg, 2, David Flagg, Jr

Ellbridge Gerry,

James Garland,

Sarah Garland.

Ira B. Gray, Reuben Griffin,

Edward Jarvis.

John Leeman,

John Miller,

April 1.

Stephen Harding

Timothy R. Hartwell, Elizabeth Jeweil,

Moses H. Lord, Thomas Lewis, Widow Hannah Libby,

Keziah Gray

Lydia H. Smith, Jona. Stevens, Zebulon Sargent, Samuel Springer, 2. Wm. C. Stinson, Mahala Smith, Parker Sheldon, 2. Peter Vigoureus, Eleazer Wells, Aaron A. Wing, William G. Warren, Ivoly Wakefield, Nathaniel Webber, Stephen Webster, nothy D. Wiggin

Nathaniel Warren,
P. W. Whitcomb,
J. W. Willard,
Dominicus Wakefield, Jr.
Timothy Wood.
SETH GAY, P. M.

PROSPECTUS.

MARSH, CAPEN & LYON, propose to publish
Periodical work, entitled
THE UNIVERSALIST EXPOSITOR,

and in pursuance of this purpose, they have engo Hosea Ballou, and Hosea Ballou, 20 EDITORS.

While so many Universalist Papers are alreadire circulation, what is the need, it may be asked, of other publication on their plan? We answer, More we heartily concur in what appears the compinion, that those Papers are so conducted as to form, with much success, all the service which nay by comes within their sphere.

But it should be remembered that they are not a ed to all purposes. There are subjects, and the high importance, that cannot be advantageously of ited in a popular weekly paper, devoted to the ing events and immediate concerns of the day and While so many Universalist Papers

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tted in a popular weekly paper, devoted to the ing events and immediate concerns of the day, and suffered, like other newspapers, to 'perishin the And it is thought that our denomination, now so ly extended and fast increasing, needs some public of convenient form, as a safe depository for the labored Essays, for systematic Disquisitions of trine, and for occasional Reviews of such Works peculiarly interesting to Universalists.

Accordingly, the Universalist Expositor is propose, without interfering to answer this purpose, without interfering

Accordingly, the Universalist Expositor is propose to answer this purpose, without interfering with usual course of our Weekly Religious Journals, a without surferseding their use. Its distinct characteristic proposed in the following plant of the contraction of the contraction

will consist chiefly of
Dissertations on several points of Biblical Literatu
Critical Interpretations of Texts;
Explanations of Seriptoral Phrases and Subjects
Doctrinal Discussions; and Expositions, both illustrative and historical, of P

ligious Truth in general.

Such are its principal objects. It will, ho Such are its principal objects. It will, hower contain, when occasion shall demand, Reviews of ligious Works, and, at times, such Sermens as shall judged of lasting, as well as of immediate interest The embellishments of Poetry will not be wholly:

The embelts linears of Poetry will not be wholly a lected; of which the best original pieces which our sources afford, will be selected for insertion.

Of such a work the language should be correct, the style at once plain and engaging. How far its attain to these excellences, remains to be proved. attain to integraphical appearance we may prove its typographical appearance we may promise more certainty, that it shall equal in neathers an ty that of the most respectable Reviews printed both of the most respectance recrees panted in country. 'And we indulge the hope that the exect both of the pen and of the press, will be such as dishonor our attempt; and that by opening new of investigation, and by more thoroughly exploring which have been already surveyed, our work may the means of increasing the number who see and he tify that the Father sent the Son to be the Savie of the world.

CONDITIONS.

I. The UNIVERSALIST EXPOSITOR will be pablished in Numbers, stitched in printed covers, containing sixty-four pages each, on superior paper, and will Small Frea type.

II. It will be published on the first of every othe month; making six Numbers in the course of the year

at Two Dellars per annum, payable on the deliver first number first Number will appear on the first of

une next, if sufficient encouragement is received.

1V. Any person becoming responsible for six subcribers, shall receive the seventh copy gratis.

N. B. The Publishers hope to obtain a patronage efficient to enable them to pay for such originations as shall be received and inserted

Editors who are friendly to the proposed work, wi romote its interests, and the cause to which it is to levoted, by giving this Prospectus an insertion in the

Subscription Lists must be returned by the first of May. All Communications must be addressed (popula) to MARSH, CAPEN & LYON, 262 Washington street; Boston.

STATE LOAN OF \$25,600.
STATE OF MAINE.
Treasury Office, Portland, March 12, 1830.
NOTICE is hereby given that proposals will be received at this Office until the twelfth day of Ma next, for a Loan to the State of Maine, of trenty-fitth thousand dollars, which sum the Treasurer of the Stat is authorized and directed to obtain on the faith of the State on terms most favorable, not less than par, rein bussable at the pleasure of the Government after eight years, with interest not exceeding five per cont per at num, to be paid semi-annually at the Treasury.

I therefore in compliance with the daty prescril y Resolve of the Legislature of the State afores assed the 11th instant, to obtain said loss, m

known, that those persons or Corporations offer greatest premium for such loan, or any part of i have the same. ELIAS THOMAS, Treasurer of the State of Maine

JOURNAL OF HEALTH. UBLISHED twice a month, \$1,25 per amon, sixteen numbers, can be had for one dollar, rea ed post paid to SAM'L COLMAN, Portland, Agen

STATE OF MAINE.

County or Kennebec, ss. At a Court of Probate held in Augusta, in and for

the said County of Kennebec, on the second Tues-day of March, (being the minth day of said mouth) A. D. 1820.

A Copy of the last Will and Testament of James Sheafe, of Portsmouth, in the county of Rockingham, and State of New-Hampshire, Esquire, deceased, te-tate, with a convert the Probact thereof, under the said tate, with a copy of the Probate thereof, under the ogham, aforesaid, where said Will has been duly pr ed and allowed, has been presented to me, the Judge of Probate, in and for said County of Kennokec, by John Fisher Sheafe, one of the Executors therein nan-ch, who are ed, who avers, that said testator had estate in county of Kennebee whereon the same Will may of rate, and desires that the same will may be filed and recorded in the Probate Office for the county of Kennebee nebec, pursuant to the statute in such case made and

provided:
WI:EREUPON I DO ORDER, that the subject of said application of said James Fisher Sheafe, to considered at a Probate Court to be held at Augusta, in said county of Kennebec, on the second Tuesday of May next, at 10 o'clock, A. M. and that notice be given to all persons interested by publishing this order in the Christian Intelligencer and Eastern Chronicker. printed in Gardiner, in said county of Kennebec, three weeks successively, at least thirty days previous to said Court. All persons interested therein, may then and there be heard, if they see cause, in relation to the fremises.

premises.

Given under my hand at Augusta this ninth day of March, A. D. 1820. H. W. FULLER, Judge.

Attest, W. Emmons, Reg'r.

Copy, Attest, W. Emmons, Reg'r.

NOTICE is hereby given, that the subscriber has been duly appointed Executor of the last Will and Testament of DAVID HOOPER, late of Greene, in the county of Kennebec, deceased, testate, and has under taken that trust by giving bond as the law directs: All persons, therefore, having domands against the estate of said deceased are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to

BENJ. B. MURRAY, Excer.

Greene, Jan. 11, 1830.

PRINTING

Of all kin Is executed with neatness at this Office.

CHRISTIAN INTELLIGENCER.

TERMS.

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged. will be charged.

Twenty-five cents each, will be allowed to any agent

or other person, procuring new and good subscribers; and ten per cent, will be allowed to agents on all mo-nies collected and forwarded to the publishers, free of expense, except that collected of new subscribers, for the first year's subscriptions.

No subscriptions received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly or dered.

No paper will be discontinued, except at the discre-

tion of the publishers, until all arrearages are paid.
All communications addressed to the editar or publishers, and forwarded by mail, must be sent free of